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THE BAPTIST RECORD.

OLD SERIES VOL. XXXIV.

JACKSON, MISSISSIPPI, DEC. 8, 1910, NEW SERIES VOL. XII, NO. 49.

"THE CONVENTION IN RHYME."

Cascilla, Miss., Nov. 10, 1910.

Hark, all ye Baptist brotherhood!
North, South and East and West,
While I write of the meet at Green-
wood,
Of all the conventions the best.
We met in the large new temple,
Superb, commodious and grand,
And the seating capacity was ample,
So not a single one had to stand.
The grand welcome address was given
By a selection of orators three,
An agent of the town, church and Heav-
en,
Who turned over the town and its key.
That unlocked the stores and their
bounty,
Their purse, their home, their heart,
In fact, they gave us their county,
And the freedom of the great Mart.
Such a welcome did greatly astound us
When given just simply to start on,
Did please us, amuse us, confound us,
So we answered with our great Barton.
Then Bailey informed the Convention,
In a speech that was quite debobnair.
Which expressed quite from his declen-
sion,
To again take the President's chair.
So we proceeded to elect another,
To succeed this worthy son,
And we chose a worthy young brother
Known as lawyer Whittington.
Lee for clerk and the work was done,
And we sang a hymn of praise,
Thus the work and the prayer and song
moved on
From then to the end of the days.
Our reception was grand, the fare was
good,
The town furnished grapes and lemons,
The homes provided flakes and fari-
naceous food
And the Convention, rice, bacon and
'simmons.
The visitors came from all over the
State
And some from far off Kentucky,
And all agreed that Greenwood was
great
And the messengers wise and lucky,
The crowd was a mixture of women and
men
Of laddies and winsome lassies,
Of hill billies, red necks and a few up-
per tens,
From the schools, the towns and the
masses.
But we all met together and sang and
prayed,

And loved and talked of Heaven,
And enjoyed ourselves the longer we
stayed,
Such honor to us was given.
Now use some patience, dear reader,
While I link some names with rhyme,
Who today in church is the leader,
Or may be at some other time.
Now, some of these names I propose to
take
As that is my manner to write,
And some pleasing rhymes I'll try to
make;
I hope it will give much delight.
There's Winona's man; he's tinged with
gray,
He is handsome and wise and tall,
But whenever he has to say his say
He can't do a thing but BALL.
Then Jackson's chief is short, but loud
And "oh, don't he hit 'em and score
'em"
But I never did hear him speak to a
crowd;
But that he was careful to BORUM.
Then Clinton's chap who is a co-Ed,
And sometimes gets intellectually tipsy,
He's urbane, sedate, upright, well-bred,
And knows how to use his LIP-SY.
Then the Vicksburg brother, rotund and
red,
The glory of his Lord he seeks,
He's wordy and long-winded because
well-fed,
And often he preaches for WEEKS.
Next Starksville's leader, barefooted on
ton,
But willing to carry his burden,
Whenever he starts if you want him
to stop;
You'll sho' have to dam up the JOR-
DAN.
Then one of Wesson's men well known
abroad,
If he has a weak church he will nurse
her,
He knows how to pray and lean on his
God,
But is also, they say, a good PURSER.
Then Meridian's light, round-headed
and grand,
And also a considerable lip man,
I sometimes wonder why he stays on the
land,
For every one says he's a SHIPMAN.
Now, W. R. COOPER, from Itta Bena
moves,
I really don't know what's the matter
Unless Itta Bena Cooper, S. G., loves
Because Coper, S. G., is some fatter.
Then other delta preachers, R. G. Hew-
lett,

Gregory, Kincannon, Haman and White,
Who have much knowledge but never
will pool it.
But keep the truth moving just about
right,
Then up at Marks we have Brother
Given,
Whose circumference about equals his
height,
I guess this brother gets a very good-
living,
As he seemed to be in most excellent
plight.
Then genial Barnett, I shall always cher-
ish,
The friendship I have for this lovely
man,
I pray that the Spirit may ever him
nourish,
As he tells to sinners salvation's great
plan,
Next, the one-armed brother, D. H. S.
Cox,
Time has chiseled his cheeks and his
brow,
Time has tinged with silver his once
raven locks,
O, Time, deal gently with him now.
Next, Riley and Patterson, Taylor and
Rockett
Holcomb and Johnson and Hailey and
Pugh.
They never do have much money in
pocket;
But they'll be at the station when the
train pulls through,
Then Thorton and Brazier and Cinna-
mond and Reece,
Hewett and Wesson, De Armond and
Lowe,
Will carry on the war until the Angel
of Peace,
Bid them as victors at Jesus' feet bow.
Then dear brother Sproles who has felt
and tasted lead,
And heard the cannons roar and the tap
of the drum,
And was left on the field with the dy-
ing and the dead;
Now the livest old hero this side of
Kingdom Come.
Then our grand old secretary of the
State Board,
The apostle of courage and the harbinger
of hope,
Who loves to serve his brethren and hon-
or his Lord,
By looking on the fields and taking wid-
er scope,

(Continued on page eight)

NEWS IN THE CIRCLE

MARTIN BALL.

The General Association of Kentucky met at Cyathiana on November the 16. J. A. Booth was elected moderator and John S. Hill, Secretary. Twelve new pastors were welcomed to the State. The evangelists and the missionaries reported 873 baptisms, and thirty-two churches organized. \$161,147.19 was raised for all purposes. State Mission work is laid out on a basis of forty thousand dollars next year.

Brother L. E. Barnes, of Oakdale church, Mobile, Ala., and Brother W. P. Morris, of Albemarle, and Brother T. R. Allen, of Rock Hill, church, Arkansas, have been set apart to the full work of the Gospel ministry.

Evangelist M. F. Ham has just closed a great meeting with the Venable St. church at Richmond, Va., Rev. J. R. Johnson, pastor. One hundred and thirty additions, eighty-six by baptism. The entire community in which the church is located was stirred.

Evangelist T. T. Martin began a meeting with the church at Indianola last Monday. Pastor J. B. Leavell is contemplating a great time.

Rev. J. H. Fuller began a meeting with Wolfe's Creek church, Tennessee, last week. When last heard from there had been forty-eight additions, forty-four by baptism. Pastor McChristian is happy.

Pastor C. Winters removes from McNeil, Ark., to Springfield, same state. This is a fine section of the state, in the famous apple belt. The prospect is good for good work.

Evangelist C. S. Blackwell has recently held a fine meeting with the Jefferson street church at Roanoke, Va. Thirty-five additions and the church much revived.

Rev. Lloyd T. Wilson, of Norfolk, Va., has just closed a meeting with Dr. O. F. Gregory, of Staunton, Va., with very gracious results. Twenty-four additions by baptism and six by letter. These are old time friends of this scribe and he is always rejoiced to learn of their prosperity.

Many thanks to the Alabama Baptist for the kind notice of the "write up" of the recent Mississippi Convention in the Record. There were some blunders in the make-up, but blunders will creep in, however guarded we may be.

A unique wedding occurred in Wino-

na on December the first. Bro. S. G. Taylor, a deacon of the church at Eupora, 74 years of age, was married to Mrs. S. E. Aldridge, a member of the church at Winona, 68 years old. The writer officiated. The couple seemed to be happy. May their lives be lengthened in proportion to their happiness.

The W. M. U., of Virginia, elected Miss Marion S. Terrell Sunbeam Superintendent in the place of Mrs. G. F. Williams who died a short while ago. Miss Terrell is now in the Training School at Louisville, Ky., and will not begin the work until the present session has closed.

The Baptists of Louisiana propose to raise next year, \$15,000 for State Missions, \$10,000 for Home, \$10,500 for Foreign, and \$5,000 for Education. There was a small indebtedness this year of \$837.92. It is thought that this will be liquidated by Jan. 1.

At the recent Louisiana Convention Dr. E. Y. Mullins of the Seminary at Louisville, Ky., raised seven hundred dollars for the Students' Fund. Dr. Lee Scarborough, representing the Southwestern Theological Seminary, at Fort Worth, Texas, was also present and spoke.

There are at present eighty-four orphans in the Louisiana Orphanage. Only four have been sick during the year. The Home is in good condition and occupies a large place in the hearts of the Baptist people.

The executive board of the General Association of Kentucky, has granted State Mission Secretary, W. D. Powell, a vacation of a month that he may rest and recruit from the hard work of the year. We are sure that he has labored no harder and no more efficiently than our own assiduous, devoted and eminently deserving missionary Secretary, Dr. A. V. Rowe. Why not our Board ask him to regain his strength and recruit for the great task before him? No one is more deserving of a rest than he.

Pastor J. W. Mayfield of the South Side church at Meridian, writes: "We are in the midst of a great meeting at South Side, with State Evangelist Simmons doing the preaching. The meeting is growing in interest with every service. Have had five additions to date. The meeting will close on December, first Sunday." The Lord has graciously blessed Brother Mayfield's labors among the South Side people.

The Clear Springs church, near French Camp, has called Rev. J. B. Perry, for the fourth time. It is confidently thought that he will accept.

The church at French Camp has gone

to half time, and in connection with Ackerman, will employ a pastor for full time. This is a fine field for some energetic pastor.

Pastor J. R. Nutt will deliver his farewell address at French Camp on the second Sunday in December. He goes to Mildred, Texas. We are pained to lose Brother Nutt and his splendid wife, who is a niece of Dr. J. B. Gambrell. When you get tired, you can come back home, as we will always have a good place for you.

Last week the General Association of Virginia convened in Roanoke. Dr. J. M. Pilcher was made president, and Dr. Hugh C. Smith was made the secretary for the twentieth time. Some of his friends presented him with a handsome loving cup, and sent his wife a dozen silver spoons and some gold coins.

The Methodist Conferences, the North Mississippi, Memphis and White River, of Arkansas, have decided to locate a hospital in Memphis to cost not less than \$250,000. That is a good move in the right direction.

The committee appointed by the Yazoo Association to have charge of the Orphanage car, was not able to arrange as they desired, but the car will go on the 22nd of December. It will be a Christmas car.

Dr. A. S. Pettie, of Tampa, Florida, has been called to the church at Adairville, Ky. It is thought that he will accept. He is one of our best preachers and writers.

A controversy is proceeding in The Baptist Flag, between J. A. Scarborough, of Arkansas, the salaried treasurer of the Landmark General Association, and Missionary Mahon, of Mexico, on Mission methods. Other subjects are of more vital interest to the Master's Kingdom.

NOTICE AND REQUEST.

The convention annuals of the following associations are in the printers' hands ready for distribution: Bay Springs, Bethel, Hobolochitto, Harmony, Judson, Liberty, Mt. Pisgah, Tombigbee, Leaf River, Pearl Valley, Red Creek.

If this notice falls under the eye of the clerk of any of the associations, will he not please send me his name and his express office so that the annuals may be sent him.

It may be some brother other than the clerk, will assume the responsibility of distributing the annuals. If so, please let me know where to send them, and I will cheerfully do so.

Faithfully yours,
Walton E. Lee, Secretary.

NEW MEXICO AND ARIZONA.

By W. A. McComb

Nov. 8th, my birthday, I left my home in Clinton for Phoenix, Ariz. Just 72 hours later, after three days and three nights' run, my train pulled into Phoenix. I am still 450 miles from Los Angeles, Calif., and 920 from San Francisco. This is a section of the country of magnificent distances. One passes through some very beautiful scenery en route here but most of the way, after one passes Big Springs, Texas, is a waste desert; on much of it nothing seems to be growing except cactus and a kind of desert grass which seems to be struggling for life. And yet, cattle, goats and sheep not only live on it but seem to thrive.

I had a few hours in El Paso, and my friend and college mate, Rev. R. W. Merrill, kindly took me to his home and introduced me to his cultured and consecrated wife and children. I also had the pleasure of attending his prayer meeting. Not only that, but he took me over the Rio Grande River into Old Mexico, into the old city of San Janrez, and there we went into one of the Baptist mission schools conducted by one of our foreign missionaries, under appointment of our own foreign mission board.

By the way, Brother Merrill had just resigned his pastorate and several other places are open to him in the West, yet if some of our good pastorless churches in the East and especially old Miss., need a pastor, I believe he would consider a call, and if he felt impressed, he would return. He is a fine pastor and preacher.

Leaving El Paso, I traveled through New Mexico, into Arizona, a distance of 435 miles to Phoenix. In a way this is a pretty country and yet mostly a desert. No trees most of the way and nothing except bleak, barren desert wastes with sand hills and rock mountains with seemingly no signs of life, either animal or vegetable. Some places one could see a few straggling horses or cattle and a few Indian or Mexican huts. Around these huts are a pony, a few children and a half dozen of dogs. After leaving Maricopa, it is thirty-five miles north to Phoenix, and one drops seven hundred feet in this distance. One comes into the Salt River Valley which is as rich as the Nile. This valley is irrigated and teems with life. Beautiful alfalfa farms stretching away in the distance for miles. Magnificent herds of Hereford cattle and South-down sheep and Angora goats, ostriches and blooded horses and fine hogs. In the fruit line are pears, peaches, apricots, apples, oranges, finer and earlier than can be raised in California, and

grape fruit, dates and olives; indeed every kind of tropical fruit.

As I came into this beautiful valley, I said, surely this must look like the valley of the Jordan did, when Lot looked toward Sodom and chose the plains of Jordan and left his uncle Abraham to graze his herds on the hills and the mountains.

Phoenix, the capitol of the new state of Arizona, sits proudly, like a queen, twenty thousand strong, in the center of this rich valley with an elevation of one thousand and eighty feet above the sea level.

The Baptists have a magnificent church here, with a most beautiful and well arranged house in which to worship. Their membership is composed of some of the leading people of the city; every profession and calling represented in the church and also people from all sections of the United States and some of them from Mexico and England and possibly other foreign nations. They seem hungry for a consecrated and capable leader.

I never preached to people who are more responsive and appreciative than these.

This climate is delightful in the winter but it is extremely hot in the summer. Many people are here for their health, and find it very beneficial for many kinds of diseases.

The constitutional convention is in session here now. They are fighting hard over two questions which are state wide, constitutional prohibition and women suffrage. Both have been reported by the committee "not to pass" and now the issues will be fought out on the floor of the convention.

I find that my letter is growing too long, and I must close. By the time this gets into print, if it should ever, I will most likely be in a special meeting with Pastor Kimbrough, of Blue Mountain, Miss. Will the friends who read this, kindly pray for us there.

Phoenix, Ariz., Nov. 17, 1910.

ANNISTON PASTOR MAKES GOOD.

In order to accommodate the steadily increasing enrollment of the Sunday School of the Parker Memorial Baptist church, plans and specifications are now being drawn for an additional structure in the rear of the main church building. Work will begin on the structure at an early date, and when it is completed, it will be occupied by the primary department, which is considered one of the largest and most efficient in the state.

This is the second enlargement of Parker Memorial since it was erected about two decades ago by Duncan T. Parker, and each enlargement is regarded as being in the nature of a commentary

on the increasing importance which church people place on Sunday School work. Mr. Parker at first built only the main church auditorium. Later, the large Sunday School room was added, besides which the Baraca Bible Class and the Philathea Bible Class rooms and others were added as school grew. Other changes and improvements have been made at various intervals.

The Parker Memorial charge is considered to be one of the best in the state, possibly being second to none from a standpoint of the influence which it carries. Dr. W. F. Yarborough, who came to Anniston just about a year ago, is the present pastor. He has "made good," since coming to the city, and is largely given credit for the improvements now under way at the church. Under his pastorate the church has received sixty new members and has raised over eight thousand dollars for the general church work, the membership at present being about 660.

Dr. Yarborough came to Anniston from Jackson, Miss., where he held the most influential pulpit in the Mississippi Capital. Since he came to Anniston he has been honored in a most complimentary way by the state, having been made a member of the state mission board and of the Baptist educational commission at the last meeting of the Baptist state convention at Albertville. He was featured on the program at the recent Baptist State Convention and delivered the sermon to the Howard graduates at the last commencement. Dr. Yarborough is a friend to young men, and is just now preaching a special series of sermons to the young men of Anniston every Sunday evening with a view of helping them fight the battles of life.

—Birmingham Ledger, Dec. 2, 1910.

PREACHERS' INSTITUTE.

Will be conducted at the First Baptist church at Newton, beginning on Monday after the second Sunday in December, 1910. We want the brethren from all over the State to come. Homes free. Dr. Venable will have charge of the Institute to conduct it. Dr. Venable is one of the best Bible students of the State and one of the most practical men among us. Let all of the preachers come and get some new thoughts for your people. "Mind sharpeneth mind." It will do you good. It does not matter where you have gone to school, you will learn something here. Be sure to come.

J. P. CULPEPPER.

The Baptist Record

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TO OUR SUBSCRIBERS.

We repeat what we have before announced that The Baptist Record has no traveling representative. Therefore, those whose time has expired, will confer a great favor on the paper by making remittances, not waiting to receive a statement from us. While the amount due by each one is small and doubtless could be easily raised, the aggregate of these little amounts would mean much to us. So let no one wait. In view of the fact that we purpose spending in the improvement of the paper during next year at least \$1,500 more than we have been spending, we would greatly appreciate it if every subscriber will exert himself to induce his neighbors to renew or to subscribe.

Also since we have many hundred subscribers who could easily advance two or three years' subscription, to enable us to make the contemplated improvement, we would greatly appreciate such generosity and timely helpfulness in our effort to serve our denomination in the State.

THE BAPTIST RECORD.

Thursday, December 8, 1910.

We are just advised by Rev. W. H. Morgan, of Shaw, that he cannot see his way clear to accept the appointment of the Convention Board as Special Delta Missionary, and that he declines the appointment.

The Alabama State Mission Board at its recent meeting, made its appropriations for next year on a basis of \$25,000, about \$4,000 more than was appropriated for the year 1910. Mississippi has projected State Mission work for the next year on a basis of \$31,000. These neighbor states run pretty close together in the amount of work that they do.

The contest seems to be on in earnest between New Orleans and San Francisco for the Exposition in 1915, each city having able advocates before the Congress of the United States. New Orleans has arranged to raise some 7 or 8 millions, while San Francisco, according to the Sunset Magazine published in San Francisco, completed arrangements for raising \$17,500,000.

Rev. J. E. Clough, D. D., for forty-five years a missionary to the Telugus in India, died at the Graham Sanitarium in Rochester, N. Y., on November the 24th at the age of 74. In one day he and his assistants baptized 2,222 converts and between June 16th and July 31st they baptized 8,691. The old veteran of the Cross remained in India until a few months ago, when he and Mrs. Clough came from India, and this noble man breathed his last on his native heath.

Louisiana has laid out her State Mission work on a basis of \$15,000 and Kentucky, \$40,000. All seem to be advancing.

The late Mr. J. C. Bush, of Mobile, Ala., left bequests aggregating \$80,000 to the various denominational enterprises, \$10,000 of which was left to the State Mission Board. This is really the nucleus for the endowment of this Board. Only the interest on this can be used. \$10,000 each was left to Baptist Orphanage at Evergreen, Judson College for girls at Marion, and Howard College at East Lake, Ala.

We gather from the Delhi Banner that the silver wedding of Dr. and Mrs. Barrier, of Delhi, La., was a delightful occasion. Their presents were many and valuable and the flow of good wishes and tender expressions was profuse. May the gracious Lord grant unto these valuable Christian people many additional years of companionship and of usefulness. Over thirty years ago, Dr.

and Mrs. Barrier, Mrs. Bailey and this editor with young buoyant hearts, spent some delightful years roaming the camps at Clinton, the boys on one and the girls on the other.

Our esteemed contemporary, the Baptist Standard, of Texas, in a note about the girls' new dormitory at the Mississippi Baptist Orphanage, states in the issue of December 1st that it had "been erected at a cost of \$2,300." This building cost \$23,000, and we suppose The Standard's figure was simply a typographical error. The Baptist Flag in issue of same date states that the Mississippi Baptist Orphanage is in debt \$70,000. But it transpires that the debt is only \$7,000. Again the Standard in same issue says: "The house in Malden, Miss., in which Adoniram Judson was born, has been secured by the Foreign Mission Society of the Northern Convention." But then who can manage types?

MINUTES AND CATALOGS.

We desire a catalog of every school and college in Mississippi under Baptist control.

We desire also the minutes of Bethel, Tallahala, and Tombigbee for 1909.

We further desire a copy of the minutes of every association in the state for 1910. Most of them are out by this time, and all soon will be. They are wanted for a while in the Baptist Record office, and then for deposit in the archives of the denomination in the Mission rooms of the First Baptist church for preservation for service for generations to come.

Also a copy of the minutes of the Baptist State Convention for 1908 and one for 1909 are wanted.

The executive committee of the Baptist Missionary Movement for Mississippi appointed at State Convention, met in the private dining room at the Edwards House on the 5th inst. Dr. A. V. Rowe, secretary of the Convention Board and Dr. I. P. Trotter, vice-president for Mississippi for the Foreign Mission Board; and Rev. R. H. Tandy, vice-president for Mississippi for the Home Mission Board, were invited and they met with this Committee. A four-course menu was served, after which several fine speeches were made on very important subjects.

A fine body of laymen were present, consisting of J. C. Hardy, Lowrey Love, J. E. Austin, Jesse Sweaney, N. R. Drummond, A. J. Aven, Edgar Godbold, Dr. A. B. Kelly, J. L. Johnson, Jr., S. R. Whitten, Perrin Lowrey. All feel that influences and plans put into operation will mean much for missions in our own State.

Thursday, December 8, 1910.

THE BAPTIST RECORD.

NOTABLE GRAND JURY CHARGE.

The charge of W. A. Henry to the Hinds County Grand Jury at the organization of the Circuit Court in Jackson on last Monday deserves more than passing comment. For ability, thoroughness, impartiality and earnestness, in the estimation of the bar and the laymen who heard it, it has rarely, if ever, been surpassed by a Circuit Judge of the Capital District. He charged the Grand Jury to indict for bribery, perjury, forgery, larceny, burglary and arson. He admonished it to investigate trusts and combines, and especially the sudden and the universal drop of cotton seed from \$35 to \$25 per ton. He execrated the cocaine sellers, gambling dens, and other dens of iniquity. He especially reprobated the crimes of gambling with minors and the selling of whisky, to boys and also the selling or the giving away of whiskey in two miles of places of religious worship, and emphasized the fact that drinking and drunkenness on the railway trains was forbidden by an act of the recent legislature. He would take great pleasure, he said, in imposing sentences where convictions were had in such cases.

Stress was laid on the laws against drunkenness in office and the Grand Jury was urged to do its duty.

Where road contractors had failed to live up to their contracts they should be indicted; and where the boards of supervisors had paid them in such cases boards of supervisors should be indicted.

When justices of the peace properly administered the duties of their offices they deserved all praise, and when they did not and degenerated into a fee-factory, they were a curse to the poor and became a public nuisance.

The Grand Jury, the Judge said, should investigate the books and the accounts of all of the public officials. Said the jury was the right arm of the Court. It was its sworn duty to take the initiative against all crime; and that unless it did so, it was recreant to its sacred trust. No man was fit, said Judge Henry, for jury service who was not above partisan and factional politics. This is true and it is gratifying to hear such deliverances from the bench. The scales of justice must be free from political canker, if the laws are to be enforced and the courts to be respected. The Baptist Record agrees with Judge Henry. Jurors should know no man, faction or party. Justice does not. Justice discards party, friendship and kindred. That is the reason justice is represented as being blind. "To be perfectly just," says Addison "is an attribute of the Divine Nature; to be so

to the utmost of our abilities is the glory of man."

Altogether, Judge Henry's charge was a notable one and we wish that every father and every mother in the commonwealth could have heard it. It stamps him as a righteous, just, non-partisan and learned judge above the reach of flattery or fear, who graces the ermine.

OUR STATE EVANGELISTS.

As has already been announced in these columns, the State Board at its recent meeting in November appointed three brethren to work under the direction or in co-operation with the Board. These are Revs. W. H. Morgan, now pastor at Shaw; J. H. McMillin, now the pastor of the Columbia Street church, Hattiesburg, and J. H. Patten, pastor of churches in the Gulf Coast Association. Rev. Bryan Simmons was already in the employ of the board, and also Brother J. E. Byrd. So the Convention board now has in its employment four strong men, brother Morgan having declined the appointment. Brother Byrd is our S. S. evangelist. Brothers Simmons and McMillin, general evangelists, and Brother Patten, missionary Colporteur in the Gulf Coast section. All these are true and tried men, having been faithful and successful in their respective spheres of labor. It is very evident that the spirit of our Convention, as seen at Greenwood, and as expressed by the actions of the Convention Board, is to go forward. Baptists in Mississippi are becoming a numerous and a wealthy people and they should set their mark higher with each passing year. We must do this or content ourselves to be laggards in the march of things ecclesiastic, civic and industrial. We feel that the multiplication of evangelists and other helpers in the field will contribute largely to the developing and the strengthening of our cause in the State. Those who are needing the kind of help that these brethren can render, should write Dr. A. V. Rowe, of Winona, or address the brethren, just as they like.

Thinking that the thousands of Record readers would like to look upon the faces of these splendid men who are the denomination's servants, we take this method of introducing them to you. We have failed to hear from Brother Patten. We may present him later.

"World Corporation" is the title of a rather queer book of 240 pages gotten out in good style, and written by Mr. King C. Gillette, who is styled the discoverer of the principles and the inventor of the system of "World Corporation." The book claims that in this system is the birth of social and indus-

trial science. That is indeed a colossal conception that would put the whole world, comprising dozens of nations scattered over the whole face of the earth, populating all of the continents and the islands of the sea under the direction of one central head. But it occurs to one not accustomed to think on so massive a scale that, while the conception or the theory is very beautiful the effort to put it into practice could scarcely escape absolute failure. To our way of thinking there are in the book many catchy phrases and much of the specious speculation. The whole of it is a wild, weird maze, impracticable and foolish.

Mrs. Mary Baker Eddy, the founder of the "Christian Science" cult, died on morning of December 4, 1910. She was born in Bow, N. H., July 16, 1821, and was therefore in her ninetieth year. She was married twice. She was born poor but died a millionaire possibly. She was possibly a woman who meant well, but whose theories reached the limit in their weird, visionary, and impractical vagueness. She was the champion of the doctrine that there is nothing material, no sin, no suffering, no death.

The transition which Mrs. Eddy made on last Sunday morning and which all practical, sensible people, from time immemorial, denominated death, contradicted her teaching on religion and philosophy. If Christian Science does not soon begin to go to pieces now, it will prove an exception to the general rule of religious cults. It has been observed that the followers of Mrs. Eddy, as a rule, are of a metaphysical temperament. This is perfectly natural, as the founder and the promoter of this cult was the veriest vagabond the world has ever seen. The repeated declarations of Christian Scientists that sin, suffering and death are only "errors of the mortal mind," do not change the fact that they are painful and awful realities, just as our Savior taught. The multiplication of foolish and of hurtful cults should drive true believers in Christ and His Word all the closer to both. There are doubtless many people in the world whom God gives over to believe and to practice the commandments of man, wholly to their undoing. The tenets of Christianity are not abstruse and vague, but eminently practical and consistent with experience and true science. The charge that all plain and practical people must urge against "Christian Science" is that it is neither Christian nor scientific.

Sunday-School Lesson

By M. M. LACKEY.

To be studied with open Bible.

THE GOSPEL OF THE KINGDOM.

Lesson II

Dec. 11.

Matt. 27:15-50.

The Crucifixion of the King.

Golden Text.—"He was wounded for our transgressions; He was bruised for our iniquities."—Isa. 53:5.

Friday at daybreak came the trial before Pilate. Scenes of the Crucifixion from 9 a. m., until 3 p. m., the place of the trial was doubtless in the palace of Herod. Golgotha was perhaps in the suburb of Jerusalem.

"Who can satisfactorily teach such a lesson? The physical tortures of the Cross must not be ignored nor over-emphasized. The spiritual meaning of the Cross must neither be missed by finding it in only a human martyrdom nor marred by finding it in merely an outburst of divine wrath. Only the spirit of Christ in our hearts can interpret to us the vital meaning of His death on the Cross." (Prof. O. E. Brown.)

Give the order of events in the trial of Jesus.

Verses 1-32.—Where did Pilate live? (Caesarea.)

Why was he in Jerusalem now? (The great throngs at Passover time made it necessary for him to be at the Capitol.)

Why did the Sanhedrin send Jesus to Pilate after condemning Him?

What kind of a man was Pilate?

What was his custom at this feast?

Why was he so anxious to release Jesus?

How did he try to do it?

How did the people receive his persuasions?

Why did he send Jesus to Herod?

How did he try to clear himself of responsibility?

What suffering was then inflicted on Jesus?

How severe was it?

What followed this?

Why was the Jew from Cyrene made to carry the Cross?

Why was Jesus unable to bear the Cross Himself? (Because of the terrible scourging with leather thongs, loaded with lead or iron, which cut into the flesh, often to the bone.)

Verses 33-50.—Describe the process of crucifixion. (Sometimes the victim was fastened to the cross after it was erected, but oftener was nailed to it as it lay on the ground. It was then elevated and let to fall into the hole dug out for it.)

At what hour was the crucifixion? (9 a. m.)

Where was Golgotha, and why so named? (The name was given it either from the shape of the hill, or because it was the usual place of execution. Golgotha means the place of the skull.)

What did they offer Jesus and why did He refuse? (He wanted to remain conscious, and so to drain the cup to its very dregs.)

Who were crucified with Him?

Why was this intended as an added insult?

Why was Jesus placed in the middle? (He was regarded as the chief criminal.)

What interesting narrative does Luke add? (Luke 23:39-43.)

What inscription did they place over Jesus' head?

What did the soldiers do?

What did the crowd do?

What happened between twelve and three o'clock?

What occurred shortly before Jesus died?

What kind of suffering did this indicate that He was going through?

What did one of the crowd try to do?

Why was he hindered? (Verse 49.)

What then happened?

At what time did Jesus die?

Why was His suffering so great?

SEEK FURTHER ANSWERS.

Make a list of the happenings from sunrise until three p. m., on Friday.

What was the accusation against Jesus and why did Pilate have it placed upon the cross?

Describe the attitude throughout these scenes of the Roman soldiers.

The attitude of the Chief Priests.

Of the crowd.

Of a few women.

What does this lesson suggest as to the blindness of prejudice?

How does it illustrate the fact that for one to indulge in prejudice is exceedingly dangerous?

What was the ground of the hatred of the Jews against Jesus?

What is always likely to follow when religion becomes perverted?

Was Pilate deceived by the accusations brought against Jesus?

Did he succeed in evading the responsibility for Christ's crucifixion?

Is it possible to dodge the responsibilities which grow out of one's social and official relations?

What light does the form of punish-

ment and the bearing of the witnesses throw upon the civilization of that time?

What light does verse 41 throw upon the character of the Chief Priests?

Why did Jesus refuse to be doped?

Is it a sign of weakness to shrink from suffering?

Does the art (?) of gambling make a man or woman any more genteel in this day than when it was carried on at the feet of the dying Savior?

Give the seven utterances of Jesus upon the cross.

Why did Jesus accept His death? ("He suffered death because He was and could not but be God's Faithful Witness.")

Why did God ordain His death? ("The reason why Christ died under the gracious providence of God, was that there might be in the world a power so precious in God's sight as to outweigh all the world's sin.")

J. N. McMILLIN.

The dear friend and brother whose name heads this article, was my honored predecessor in the pastorate I now hold.

The First Baptist church of Hattiesburg occupies a unique position as to the only four pastors that it has ever had—three of these are pastors in Hattiesburg today—Revs. L. E. Hall, J. N. McMillin and I. P. Trotter. Brother S. O. Y. Ray, now of East Lake, Ala., organized the church more than twenty-five years ago.

Brother McMillin was elected by our State Mission Board as one of our State Evangelists. He has resigned his church here to take up the evangelistic work with the beginning of the New Year. I consider the State Board fortunate in securing him. He is a preacher of unquestioned ability. If I were called on to mention six of the best preachers in the State, his name would be placed high up in the list.

He is a fine preacher with evangelistic gifts of the kind in demand in our State. He depends upon the gospel of Jesus Christ, earnestly preached, to save lost souls. He does not use clap-trap, or high-pressure methods. He is a safe and a sane evangelist. He is sound in the faith and puts the doctrine of devotion into the warmth of God's Word.

I believe that he will be a fellow-helper to the pastors and a blessing to the churches where he goes.

I. P. TROTTER.

Hattiesburg, Nov. 30, 1910.

REV. J. N. McMILLIN.

The brother whose name is at the head of this communication is well known throughout the borders of our state. He was for years the pastor at Blue Mountain, and from there he went

GREENWOOD TO THE FRONT AGAIN.

Doubtless many of the readers of the Baptist Record saw the report of Dr. Potts' visit to Greenwood in the interest of the Baptist Memorial Hospital at Memphis, as was published in the Commercial Appeal on last Thanksgiving Day.

Dr. Potts, the financial secretary of the Hospital, asked to be given the third Sunday in our church. Considering the unprecedented giving of the First Baptist church during the past year, in completing their new buildings and subscribing the full amount to pay for it, even before dedication day, the pastor was slow to let his people be called upon again so soon. Their church had cost them about \$55,000 and all of it is due to be paid by next February, and during the last associational year they had given about \$4,000 to missions and benevolences. For a church with only three hundred and seventy-five members, with not any great wealth, this looked like they had done their part.

However, Dr. Potts wanted to come, and the incomparable A. E. Jennings, wanted him to come, and the urgency of the cause of the Hospital said to us that we must do our part now, so we arranged for him to be with us and to give him a good hearing and a full co-operation, which was done.

At the morning service over four thousand dollars was subscribed, besides the subscription of A. E. Jennings formerly made of ten thousand dollars. On Sunday evening all of the congregations gave their services away to a union service at the Presbyterian church where Dr. Potts presented the cause and preached a sermon, but took no subscription.

On Monday and Tuesday, the committee with Dr. Potts, made a personal canvass of Greenwood, and secured sufficient to make Greenwood's total subscription to the Hospital \$20,223.50, the First Baptist church membership giving over fifteen thousand dollars of it, and their generous friends giving over five thousand dollars. Is there another people in the South like this? If not there should be, and there may be if we can ever get our people to see the joy of giving and to experience it a few times.

And again, let me suggest that we give our churches a chance to do great things and not too soon to believe that they have done all that they are able to do. Brother pastors, let us inform our people and give them a chance and they will do great things for the Kingdom.

Let Dr. Potts into your churches, and he will do you good, and your people

will gladly help the great cause which he is so splendidly representing.

Yours for great things in the Kingdom,

Pastor C. V. EDWARDS.

A GOOD MEETING.

We have just closed a helpful meeting with Griffith Memorial.

Brother T. L. Holcomb, of Yazoo City did the preaching and Brother T. J. Swanzy of Columbus, led in the singing. Brother Holcomb is sane, safe and sound; he is elegant, eloquent and earnest; he is pious, prayerful and powerful; he is concise, congenial and consecrated; he is a good man to have in your pulpit and in your home. I predict for Brother Holcomb a place among our best preachers.

Brother Swanzy is one of our best men. He was my vocal music teacher, in Miss. College. It is Brother Swanzy's plan to go to Chicago and to better prepare himself as a singing evangelist. Any brother wanting his services may address him at Columbus, Miss.

We feel that the coming of these brothers was a great blessing to us, and that our church and our people generally have received a great uplift.

G. W. RILEY, Pastor, Jackson.

MINISTERS' RELIEF.

The last remittance was received with many thanks. Such is the language of a good woman whose life beside that of her husband, was one long benediction in his life work as a pastor. In the home of a grand-daughter she now is awaiting the coming of the messenger that will open the pearly gates. A bank trouble locked up the wages of the daughter who is a school teacher, and were it not for the pittance we send her, the days would indeed be sad.

Another who waits in pain and suffering the same messenger says, "My health is so bad that I scarcely ever try to write. Have just gotten up from a long spell of sickness; was confined to my bed for weeks; can hardly see, and seldom try to walk alone out of the house. Pray for me that I may hold out faithful, and bear my afflictions with Christian fortitude." These letters were not written for the paper, but I thought you would like to see something of the life of these dear old people, once helpful to the cause which we love. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." December is our time to fill up the Ministers' Relief fund. Let it not pass without your contribution.

A. V. ROWE.

THE CONVENTION IN RHYME.

(Continued from page One.)

But one familiar face, I guess you know
it well.
Was not among the thousands that were
there;
'Twas my dear old friend at Clinton,
Johnson, J. L.,
May the Lord smooth his path is my
prayer.
Now, Sumner's chieftain, C. H. Mize,
Who has piloted many a boat,
Now stands at the wheel with his eyes
on the seas,
On the old ship of Zion that will al-
ways float.
I shall now add Kimbrough and Thom-
son and Leavell,
Barksdale and Sutton and Mayfield and
Grace,
Who are always ready to combat all evil
In city or country or in any other
place.
With Tutor my room-mate, my preach-
ers' rhyme ends;
He came from the county of Copiah,
I hope when to Heaven his spirit as-
cends,
He'll just mount higher and higher.
O, I forgot Hughes, Hughey and J. W.
Lee,
As good if not better than any other
three.
Lee raises chickens, Hughey has a pan
That leaks out facts for every wise
man,
While Hughes wears a smile that won't
rub out.
And scatters sunshine round and about.
With these last names the preachers I'll
drop,
As you may want the rhyming to stop.
I must mention the pastor, Edwards, C.
V.
With the voice of a lion, and eyes like
a hawk.
A bustling, bustling brother is he,
And says something whenever he talks.
Yes, and Webb from Charleston, and
M. J. Derrick,
And Breland from General Association,
Neither of these is at all hysteric,
But a burning fire of consecration,
And, there are others whose names I
can't call.
That are just as wise and handsome and
witty,
Who are just as fat, as large, as tall,
And to leave them out it is a pity;
But if I write too much, Brother Bailey
will frown.
And the old waste basket will yawn,
And the whole 'Ms. to the bottom he'll
down.
To stay there till Millenium dawn.
But surely I must mention a few of the
laymen,
As Johnson and Jennings and B. G.
Lowrey,

THE BAPTIST RECORD.

For they are the pray men and the very
best pay men,
And for every church an excellent
dowery,
Then our great Governor, Edward F.
Noel,
Who always delights to be with the
preachers,
For in the midst he will always go in
well,
Much better than with political screech-
ers,
God bless him and bless and give him
a transcendent closing,
To his honest state administration,
And at last in the arms of Jesus repos-
ing,
He may enjoy eternal recreation.
And then that wonderful, peripatetic
Byrd,
Which has neither wing nor feather,
Yet all over the state his voice can be
heard,
Regardless of the wind or the weather.
So I'll close with a word about the
folk,
Who slept and fed the Baptist host,
They did it well and that's no joke,
And I pray for them the Holy Ghost,
To forgive their sins and to save their
souls,
And let us meet at the Christian's goal,
Now, some wise scribe will tell what
was done,
I write the nonsense, I have a little
fun,
I hope no brother will kick or squeal,
But all quite glad and pleasant may
feel,
And when we get to the end of the way,
We each and all may hear the Savior
say,
"Enter thou, my servant, into endless
rest.
"You did what you could and it was all
for the best."
Now, lay the paper down and get on
your knees,
And pray for the writer, dear friend,
if you please.

J. D. RICE.

COLLEGE TIDINGS.

Brother, if your note is past due and
you expect to pay it by January the
1st, can't you just send it on now? To-
morrow we shall have to make a pay-
ment to the contractor on the Science
Building which will cause us to over-
draw at the bank about three thousand
dollars. We shall have to pay inter-
est on that overdraft. If you pay by
January the first that will be in time
to get the Carnegie money, but if you
pay now, you will stop interest and give
big relief from anxiety. I would not
ask for this payment if the notes were
not past due.

Yours, still on the rack,

W. T. LOWREY.
Clinton, Miss., Dec. 5.

Thursday, December 8, 1910.

SUNDAY SCHOOL EQUIPMENT.

One of our needs in the Sunday School
work in our country and city is a place
to teach.

A great many of the churches are
planning to build rooms to the old places
of worship or to build new houses, and
with special view to better Sunday
School work.

Brother J. E. Green, of Columbia,
Miss., is a Baptist man who has given
and is giving much study for plans for
modern Sunday School buildings. He
is a fine workman and any church in
the state desiring to enlarge would do
well to write him for plans.

J. E. BYRD.

THE FAMILY CIRCLE.

Stories for the Young and the Old.
"MOTHER AND SON"

Sometimes in the hush of the evening
hour,

When the shadows creep from the west,
I think of the twilight song you sang,
And the boy you lulled to rest.
The wee little boy with the tousled head
That so long ago was thine,
I wonder if sometimes you long for that
boy.

O little mother of mine,
And now he has come to man's estate,
Grown stalwart in body and strong,
And you would hardly know that he
was the lad,

Whom you lulled with your slumber-
ing song.
The years have altered the form and the
life.

But his heart is unchanged by time,
And still he is only the boy as of old,
O little mother of mine.

—George Swift Brenble in Wesleyan
Literary Monthly.

TO THE BRETHREN.

Having been appointed at the last
convention as chairman of the execu-
tive committee for the Laymen's Mis-
sionary Movement, I want to ask the
prayers and the co-operation of every
pastor and every layman in our state.
Our laymen are more awake than ever
to the great opportunities before them
and we are anxious to record this con-
ventional year the greatest advance ever
made in missions. It will be a great
pleasure to serve the brethren in any
way that they may think best; in help-
ing them to arrange laymen's meetings,
in securing for them such speakers as
they wish, and in visiting them myself
whenever possible. I am especially anx-
ious to co-operate with the country pas-
tors and will be glad to hear from all
of them.

Fraternally,
J. L. JOHNSON, Jr., Clinton, Miss.

Thursday, December 8, 1910.

THOSE NEW GRADED LESSONS
AGAIN.

A Reply to Brother McKee.

By Rev. H. Beauchamp, Field Sec. S. S.
Board.

There appeared some weeks ago in
the Alabama Baptist an article from Bro.
J. T. McKee replying to my criticisms
of the new graded lessons. The Amer-
ican Baptist Publication Society is us-
ing this article, in a leaflet form, as a
campaign document in the South, pre-
sumably to counteract the protest of the
Southern Baptist Convention against
these lessons. Believing that a further
word needs to be said on the subject,
I beg to call attention of Southern
Baptists to some of the points in Bro.
McKee's article.

1. He thinks these lessons perfectly
safe on the matter of sin, child-conver-
sion, etc. As to their teaching concern-
ing sin, it will be remembered that I
said: "The fact of sin is taught in a
very much subordinated and incidental
way." If Bro. McKee will carefully
examine the lessons, he will find
that there are but three lessons def-
initely on sin—two passages—the Gar-
den of Eden Story and the Parable of
the Lost Sheep. The Garden of Eden
Story does not in any way suggest
salvation from sin through peni-
tence. To be sure, we often quote
in connection with it, the veiled prophe-
cy concerning the coming of Christ,
the exposition of which, however, can-
not possibly be taught to six-year-old
children to whom that lesson is to be
taught in this scheme. The parable of
the Lost Sheep does not teach sin at
all except as a misfortune. The sheep
was lost through no sin of its own. The
passage teaches rather the joy of the
shepherd in finding the sheep he had
lost and in no way refers to Christ's
vicarious atonement for sin. In fact,
among the lessons proposed there is
but one-half of one lesson (twice taught)
that presents Christ's death in any other
light than simply Jesus going to His
Heavenly Home—simply departing
this life, as we all shall do, and not in
any sense a sacrificial death for sin.
We may assuredly say that if we fol-
low these lessons including the sugges-
tions in the themes and the topics, there
is not a single lesson that adequately
teaches the fact of sin in human na-
ture, and but one half of one lesson that
teaches of Christ's death to save us from
sin, nor do the themes proposed for fu-
ture, and but one-half of one lesson that
provement in this line. To be sure, sin
is incidentally involved in any lesson
where human conduct is taken into con-
sideration, but these graded lessons are
not lessons on sin (except the two in-

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icated above). In every instance, they
have another theme.

Unfortunately for him, he refers to
Mrs. Lamereaux's book, "The Unfold-
ing Life in support of his contention that
the lessons are sound on conversion.
Now, this book is notoriously unsound on
the matter of child-conversion and was
thrown out of at least one prominent
teacher-training course on this account.
She believes that child conversion is
simply the result of nurture. Here are
her words: "The end sought, as a re-
sult of nurture at this period is the re-
sult that the child may become truly a
child of God, and never know a time
when it did not love God." (Pp. 110)
Thus teaching that a child properly nur-
tured will never be lost.

In this she agrees with the "Impor-
tant Group of Elementary Workers"
who made these lessons, "that the child
is God's child and it is our business as
Christian teachers to keep him so." Mrs.
Lamereaux refers in her book to the con-
version of the adult as a "miracle" and
repeatedly attributes child-conversion
to nurture, carrying out her beautiful,
but frightfully erroneous figure of cul-
turing chrysanthemums and other flow-
ers. Brother McKee reminds us that
Mrs. Lamereaux writes the Primary Les-
sons in the Keystone Series, put out by
the American Baptist Publication Soci-
ety. It is no wonder that Mrs. Lam-
ereaux holds to this erroneous notion of
conversion, for in this same book she
teaches the old heathen, pantheistic no-
tion, that our life "is a part of God."
(16). This will be recognized as the
main article in the Modern Christian
Scientists' Creed. If our life is a part
of God, then it can neither suffer sin
nor die, and the Christian Scientist is
correct. Perhaps this accounts for the
fact that Mrs. Lamereaux's discussion of
the Garden of Eden story, the parable of
the Lost Sheep and the Shepherd's Joy
(which Brother McKee cites as examples
of the lessons on sin). She does not ev-
en mention the word sin, but refers to
it as a slight disobedience which grieves
the child's Heavenly Father.

If Brother McKee agrees with Mrs.
Lamereaux, and I suppose he does,
from the high praise he gives her book
and his endorsement of these lessons,
it is no wonder that he thinks these les-
sons perfectly safe in the matter of sin
and conversion.

He objects to my quoting from the
Syndicate Lesson Helps and says that
I had just as well quote from a "Meth-
odist Quarterly." I think my point was
perfectly plain, but will repeat it for
the benefit of any who, like Brother
McKee, may not have understood me.
I quoted from the sentence given below
to show that the same women who are
represented in the "Important Group of

Elementary Workers" and who got up
the lessons are the women who said:

"Just here it might be well to state
that this system of religious education
is based upon the belief that the child is
God's child and that is our business
as religious teachers to keep him so
and to lead him through the years when
his relation to the Heavenly Father is
not consciously realized to the time
when that consciousness matures, keep-
ing him all the way so close to his Father
that when he is able to say with an
understanding of its meaning, 'I can put
my life in God's hands and always en-
deavor to obey Him,' and hears his own
conscience say 'I ought to do this,' the
answer will be, 'I will.' In this period,
what might be termed the legalistic ap-
peal is strong and the normal children
may be expected to look upon it as a
matter of course one should decide to
obey God, who is the Creator and the
Ruler of the Universe."

Brother McKee thinks these lessons
all right for Baptists and that they af-
ford abundant and adequate opportuni-
ty for teaching Baptist doctrine. He
cites the fact that we have a series of
Baptist helps on them, known as the
Keystone International Graded Sunday
School Lessons, published by the Amer-
ican Baptist Publication Society. To
many helps, calling special attention to
support his position he reminds us that
Mrs. Lamereaux is the writer of the Pri-
er book, "The Unfolding Life." The
book, which as I have shown, teaches
the fatal error that a child properly nur-
tured will not need conversion, and also
teaches the real doctrine of Christian
Science. She is in the regular employ
of the Methodist Episcopal Church,
(North) as a Sunday School worker.
Mrs. Hill, another writer of the Key-
stone series, is the superintendent of a
junior department in a Presbyterian
Sunday School in New York City. El-
egant, charming women, both of them,
but what kind of Baptists are they?

(Continued in next issue.)

LAYMEN, ATTENTION!

I want the name of the chairman of
the Laymen's Executive Committee in
every association in the State. These
names are needed in our work, and we
earnestly request that these chairmen
will send in their names at once.

I have a large supply of literature per-
taining to the Laymen's Missionary
Movement and will send it out free to
any pastor or layman who wants it.
You may write me at Clinton and say
how much you need and it will be sent.
Clinton, Miss.

Chairman State Laymen's Executive
Committee.

J. L. JOHNSON, JR.

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi

(Direct all communications for this department to Mrs. G. W. Riley.)

Woman's Central Committee:

MRS. A. A. HACKETT, Meridian, President of Central Committee
 MRS. W. R. WOODS, Meridian, Secretary of Central Committee
 MRS. W. S. SMITH, Meridian, President of Sunbeam work
 MRS. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union

Officers of Annual Meeting:

MRS. A. A. McCOMB, Clinton, President.
 MRS. A. J. AVEN, Clinton, Vice-President.
 MRS. G. W. RILEY, Jackson, Recording Secretary.

"That mother the hand of his brother may clasp,
 From ocean to ocean in friendliest grasp."

That for North, and for South, and for East and for West,
 The name of Jesus he ever confess'd,
 We pray thee, merciful Lord,
 For the blessings of earth and of air and of sky.

That fall on us all from the Father on high,
 For the crown of all blessings since blessings began,
 For the gift, "the unspeakable gift" of thy Son,

We praise thee, gracious God."

MISSIONARY CALENDAR.

Dec. 12, Sunday—
 For the missionaries of China.

Dec. 13, Monday—
 Rev. and Mrs. E. Z. Sunmons, at Canton, China.—Psa. 23:3.

Dec. 14, Tuesday—
 Rev. and Mrs. G. W. Green, Canton, China.—Deut. 33:25.

Dec. 15, Wednesday—
 For the village schools of Ping-tu.—Psa. 87:40.

Dec. 16, Thursday—
 Miss H. F. North, Shin Hing, China.—I Chron. 29:11.

Dec. 17, Friday—
 Rev. and Mrs. W. E. Sallee, Kai Feng, China.—John 1:45.

Dec. 18, Saturday—
 Mrs. W. D. King, Teng Chow, China.—Psa. 83:7.

W. M. U. NOTES.

The Christmas literature will be sent out this week. It is hoped that all of the societies will use it and send in a goodly offering for China.

The Central Committee has on hand a number of the Mission Calendars for the year 1911. Write to the Corresponding Secretary for them. What more appropriate and helpful gift could you select for a friend than one of these beautiful calendars.

The Yazoo City Society has been arranging for a special enlistment day. We are anxious to hear reports as to the success and the results of the movement.

A LETTER FROM CHINA.

As our Father has blessed the work in the home land even so has He blessed and prospered the work out here. Even in the short year that I have been in China, I have seen wonderful changes in the old city of Teng Chow. Sometimes I stand with awe when I think of the marvellous answers to our prayers. Doors of houses that have been so long closed to the missionaries are opening to us. The women listen so eagerly, more and more the little girls are entering our day school, and gradually, though very slowly the little feet are being unbound. Twice recently a large number of believers have been baptized into our church, most of them came from the surrounding villages. On last Sunday, August 21st, 26 were baptized. Is it not enough to make us rejoice? Will you not pray with us that many of these people may be constrained to accept and follow our Savior? God bless our Woman's Missionary Union and the great work done by the noble women all over the Southland.

Yours sincerely,
 FLOY W. ADAMS.

SUNBEAMS.

The Best Thing.

The best thing on our program,
 To complete our happy times,
 Is the ready free-will offering,
 Of our silver Christmas dimes.

The whole year long we've given
 To send the blessed Word,
 To distant heathen nations,
 Who never yet have heard.

But now, near Jesus' birthday,
 This extra gift we bring,
 For those who have no Christmas,
 Who do not know our King.

If giving is more blessed,
 Than ever to receive,
 Then this, of all our pleasures,
 Is the best we must believe.

Each one, both large and little
 May ring this blessed chime,
 And any one who wishes,
 May multiply his dime.

To the Southern Sunbeams.

Dear Sunbeams:

Will it not be a happy time when the Christmas joy and the gladness reaches every part of this old mother earth? It has reached some of the little corners of China, and some happy times are spent by the little Chinese children in the Christian schools. Perhaps this is the first Christmas they have ever celebrated, and some of them may have never even seen a Christmas tree; and how their little slanting eyes will shine when they see it for the first time.

These little people are full of life; and they have the same sort of thoughts and feelings that you have about all kinds of things, and they know how to play games every bit as well as you do, and can run about in their odd-looking garments just as well as you can in your proper American clothes. But there is one thing that you must know more about than they do, and that is the beautiful story about our Savior's birth and all about the angels and the shepherds. We give our Christmas offering that this lovely story may be carried to them by our missionaries. If the envelopes won't hold all you want to give, ask the band leader for another; she has lots of them. Get the story of Jesus to these little children just as fast as you can, that every child may learn of Him before they grow up and leave the mission schools. The more that you give the happier you will be.

McMURTRY-RATCH.

At the home of the bride's mother in Dentville, on November the 24th, Mr. J. W. McMurry and Miss Lillian Ratch were united in marriage, the writer officiating. Heaven's blessings on them.

J. L. HUGHES.

PARALYSIS

Locomotor Ataxia
 Conquered at Last
 Chase's Blood &
 Dr. CHASE, 224 North 10th St., Philadelphia, Pa.

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 Advanced Quarterly.....2
 Intermediate Quarterly.....2
 Junior Quarterly.....2
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 Children's Quarterly.....3
 Lesson Leaf.....1
 Primary Leaf.....1
 Child's Gem.....1
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 Youth's Kind Words (semi-monthly).....6
 Baptist Boys and Girls (large 4 page weekly).....8
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 Picture Lesson Cards.....25
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 Junior B. Y. P. U. Quarterly in orders of 10 or more copies, each.....5

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In nine pamphlets, 5 cents each, in any quantity.
 Beginners—Children 3 to 5 years.
 Primary—Children 6, 7 and 8 years.
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 Junior 3d Grade—Eleven years.
 Junior 4th Grade—Twelve years.
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 Intermediate 3d Grade—Fifteen years.
 Their use in connection with the Uniform Lesson leaves no need for any other "graded series." Finely adapted to Baptist schools.

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Topic Card, 75 cents per hundred.
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Baptist Sunday School Board

J. M. FROST, Secretary

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Box of Larks rheumatic remedy will be sent you free. Use it according to directions. If it cures your rheumatism send us \$1.00. If not, you owe us nothing. The Larks Co., Dept. No. 15, Milwaukee, Wisconsin.

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VIA

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\$3.50 Recipe Cures Weak Men—Free.

Send Name and Address Today—
 You Can Have It Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains, or the follies of youth, that has cured so many worn and nervous men right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So I have determined to send a copy of the prescription free of charge, in a plain, ordinary sealed envelope to any man who will write me for it.

This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence so that any man anywhere who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what I believe is the quickest-acting restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so cure himself at home quietly and quickly. Just drop me a line like this: Dr. A. E. Robinson, 3723 Luck Building, Detroit, Mich., and I will send you a copy of this splendid recipe in a plain ordinary envelope free of charge. A great many doctors would charge \$3.00 to \$5.00 for merely writing out a prescription like this—but I send it entirely free.

W. M. U. MEETING.

The fifteenth annual meeting of the W. M. U. of Lebanon Association was held in the Bay Street Presbyterian church of Hattiesburg, October 26-27, 1910. The program previously announced in three columns was well rendered. This was one of the most interesting sessions of our history, more of the women taking a part in all of the discussions and the plan of our own work, being put before the women with more precision, clearness and force by Mesdames J. L. Love, E. W. Spencer, R. B. Stapleton, I. P. Trotter and John McDuffin, who led discussions. Progress seemed to be written on the faces of all of the hundred women who were present. The Hattiesburg people, who have always been noted for their hospitality, were untiring in their efforts to make our stay with them pleasant, and we feel sure that all of the visitors went away feeling that it was good to have been there.

There were thirteen unions represented, and they made their reports as follows:

HATTIESBURG FIRST CHURCH.

Mississippi College	40 00
Home Missions	413 68
Foreign Missions	131 67
State Missions	35 85
Orphanage	153 53
Seminary	40 00
Home uses	275 95

Total \$1,091 70

5th Ave. Church, Hattiesburg

Christmas offering	8 00
Home Missions	25 00
State Missions	25 00
Home uses	81 23
Orphanage	80 10
Church building	50 00

Total \$269 33

Immanuel Church, Hattiesburg

Foreign Missions	5 00
Home Missions	2 50
State Missions	3 16
Home uses	72 48
Orphanage	11 00

Total \$194 14

Purvis Church

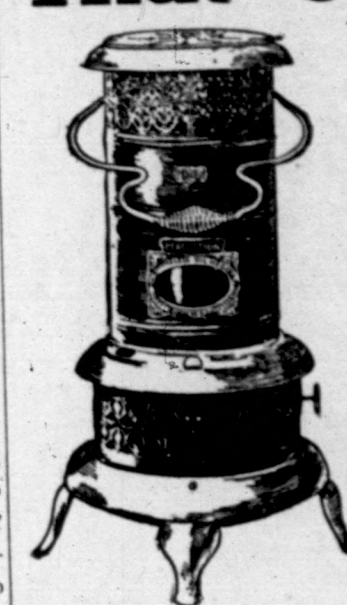
Foreign Missions	5 00
Home Missions	3 00
State Missions	5 50
Bible fund	1 00
Orphanage	2 50
Home uses	8 95

Total \$25 95

Columbia St. Church, Hattiesburg

Foreign Missions	63 10
Christmas offering	15 15
Home Missions	76 85

That Cold Room



on the side of the house where winter blasts strike hardest always has a lower temperature than the rest of the house. There are times when it is necessary to raise the temperature quickly or to keep the temperature up for a long period. That can't be done by the regular method of heating without great trouble and overheating the rest of the house. The only reliable method of heating such a room alone by other means is to use a

PERFECTION

SMOKELESS OIL HEATER

Absolutely smokeless and odorless

which can be kept at full or low heat for a short or long time. Four quarts of oil will give a glowing heat for nine hours, without smoke or smell.

An indicator always shows the amount of oil in the font. Filler-cap does not screw on; but is put in like a cork in a bottle, and is attached by a chain and cannot get lost.

An automatic-locking flame spreader prevents the wick from being turned high enough to smoke, and is easy to remove and drop back so that it can be cleaned in an instant.

The burner body or gallery cannot become wedged, and can be unscrewed in an instant for reworking. Finished in Japan or nickel, strong, durable, well-made, built for service, and yet light and ornamental. Has a cool handle.

Dealers Everywhere. If not at yours, write for descriptive circular to the nearest agency of the

Standard Oil Company

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Power For Service.

This is what every Christian worker needs. This is what every one may find by reading and following the instruction given in the book, by this title, by J. BENJ. LAWRENCE.

It is commended by pulpit and press. From the many favorable notices we pick the following:

"We regard this as one of the sanest and strongest books which has yet been published on this subject."—Dr. E. E. Folk, in Baptist and reflector.

"This work is orthodox even as Baptists count orthodoxy."—John T. Christian, in Baptist Advance.

It presents great truths from brand new angles of thought."—New Orleans Christian Advocate.

"No book of recent years will so well repay the reader"—The Standard, Chicago.

Dr. B. H. Carroll writes the introduction. No one who longs to be more powerful in the work of the Master, whether he be preacher or Sunday school teacher, can afford to be without this book.

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Office, Fourth Floor Century Building, Jackson, Miss.

THE DAY AFTER.

Susan Hubbard Martin.

She had been one of those beautiful girls, willowy of figure, golden of hair, pink of cheek, with clear, gray eyes and a sweet dimpled chin.

ty-nine the sheen of the golden hair was gone, her figure had lost its grace, and she was now a woman. Now there was a pitiful stoop in the shoulders from burdens carried while too young, and there were gray threads, many of them in her still abundant locks. But still, there was the same beautiful face, and the same sweet graciousness that ever characterized her was, if anything, more intensified.

It had been a struggle, this life of hers, with this husband she had chosen. There had been poverty and hardships and many sicknesses and he was not one of those callous, thoughtless men. He loved her, of course, but somehow he never told her of it.

He was too engrossed in his own affairs to remember that she might perhaps like to be remembered on anniversaries and on Christmas time and he never proposed a holiday and somehow she grew never to expect it.

But hers had always been a family to remember the birthdays. As far back as she could remember she could recall her mother as saying, "Now, today is my little daughter's birthday. She must be good and mother will try to make it a day to be remembered."

And mother always had, all thru her life, until her hands were folded in her last long sleep.

There was still at the old home the aged father and a young married sister.

"Tomorrow is Elizabeth's birthday," said Muriel, the youngest married sister the night before. I am going out there to see her. Haven't you a birthday present for her?"

The old father looked up. "How fond your mother was of birthdays he said thoughtfully. Then he added, 'How would some pretty being thirty-nine and that?' " "China do?" To think of Elizabeth being thirty-nine and the mother of a family! She was such a pretty baby. Our first. Yes, set her the china, Muriel and of the finest. The way has not always been easy for my little girl."

"Belle's going to send flowers, said Muriel, and I've got a fine birthday cake to go with the silk waist I made her."

Elizabeth Wayland rose on her thirty-ninth birthday with a little flutter of her heart. Suppose he should remember and speak of it after all this husband of hers. Very carefully she prepared a specially nice breakfast! But he engrossed in his paper did not apparently notice it. After he had eaten he put on his hat and his coat, and bade her his usual careless goodbye and went to his office.

"He has forgotten," she thought, as she watched him walk to the

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THE SIMPLEST, FAIREST, BEST, AND SAFEST.

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We Provide for Old People.

Sixty years is usually the age limit in all life insurance companies and fraternal orders that issue life insurance policies. This leaves old people who have passed that age entirely without insurance protection, and they need it most of all. We issue policies to healthy white men and women up to 80 years of age nearest birthday; every healthy man and woman 80 years of age and under should buy a policy now before it is too late; an attack of sickness may leave you too feeble to get insurance later. It is not safe to delay; write to us and we will attend to it.

The sons and daughters of the older people can pay for the insurance and become the beneficiaries.

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BOSTON CRYSTAL GELATINE

Makes healthy, happy children. It is better for them than the heavier foods and costs much less. It is delicious with fruit and will not curdle when served with milk and cream. In large families where desserts "count up" Crystal Gelatine is as good as money in the bank. Each package makes two full quarts of delicious jelly, solving the problem of a menu at a small cost. Crystal makes the greatest variety of dainty dishes delighting all who eat it from grandma to the baby.

Ask your grocer to-day. Free sample for dealer's name.

CRYSTAL GELATINE CO.
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car. "Ah, well I won't speak of it." But somehow that birthday was not going to pass unnoticed.

"Happy birthday, mother" said Beatrice, her oldest, coming down a half hour later and handing her a pretty belt.

"Happy birthday," exclaimed good Mrs. Starbird, her next door neighbor, bringing in a beautiful tray cloth.

And then the postman brought her a birthday greeting in the shape of a long letter from her old school friend, telling her all the news of her dear old home town.

"To think that Mary Morris remembered it was my birthday!" she exclaimed happily.

By eleven, good old uncle Hiram who lived in the next street, came puffing in.

"Your Aunt Lucy knew it was your birthday, so she sent you

this," said the old gentleman, handing her a bundle. "I guess if she would forget everyone else's birthday she would remember yours. You were always her favorite."

The something proved to be a handsome sofa pillow ornamented and enriched by Aunt Lucy's most beautiful stitches.

"My, it's beautiful, Uncle Hiram," cried Elizabeth, flushing with pleasure, and just what I wanted."

In the early afternoon Muriel came over. She kissed her oldest sister lovingly.

"A happy birthday to the best sister in the world," she said. Just then a man drove up.

"Father sent you up a set of china," she added, "and dear me, here are the flowers." She opened the door to receive the box. It was full of pink carnations.

"Elizabeth," she said, "Belle

sent these with best wishes for a happy birthday."

"Now, I am going to stay to supper. Father, too, is coming over, and you are to wear this silk waist in honor of the occasion. This is my gift."

She arranged her sister's hair, her still beautiful hair, though so thickly sprinkled with gray, slipped on the silk waist, fastened it and adjusted her skirt. Then she laid her to look. "You ought to have a pretty brooch," she said, to set it off."

I fitted it to perfection and the little pink stripe in it brought a tinge of color to those pale cheeks.

"You look as pretty as a rose," said Muriel, fondly. "Now Beatrice and I are going to get supper. I forgot to tell you that Horace ordered you some ice cream. He could come, too."

Horace was their brother.

Her husband came home at the usual time that night but the house was quite illuminated. The table was set beautifully with the new china, with the carnations as the centerpiece, and there was his wife in her silk attire, sitting quietly with her father. There was chatting and laughter in the kitchen.

He looked surprised. Just then Muriel came in.

"Didn't you know," she asked, "why we are celebrating Elizabeth's birthday?"

The supper was perfect, the birthday cake was all it claimed to be, and there was ice cream and to spare for everybody.

But Elizabeth's husband was unusually silent. He looked at his wife more than once. How sweet she was; how good she had always been how true and tender. And he? He who had wooed so temptuously, loved so ardently, had forgotten—forgotten even her birthday.

After the guests were gone, the children were in bed he went over to her. She was sitting in her favorite low chair.

"Elizabeth," he said, "I forgot." But Elizabeth only smiled.

"I knew you had," she answered. And then all at once he seemed to realize that his careless conduct of so many years had done its work. She did not expect anything of him. His neglect, his thoughtlessness of such long standing had so dulled the keenness of her feelings that she could look and speak quite calmly of his lack of care. No, she did not expect anything of him.

"Why should she?"

And then recollections came trooping back and he remembered. Remembered his wooing and his promises and her bright beauty.

The beauty was dimmed now, through servitude to him. The burden she had carried the children she had borne him, the poverty, the disappointment and the toil. And yet, through it all, how sweet, how unselfish she had ever been! The next morning he took his oldest daughter aside.

"Beatrice," he said. "Yesterday was your mother's birthday. I did not give her anything. I forgot it. But yesterday I made a handsome sum of money and today I am going to buy her a present. Have her put on that silk waist again will you, and have something nice for supper." And Beatrice promised.

He went straight to her when he reached home.

"Dearest," he said. "Yesterday was your birthday, and you can't think how I felt when I saw your father and sister with their gifts, to think I had none, and though, it is the day after, will you accept with my love, this?" And then he fastened in her throat the beautiful brooch of pearls. The loveliest, costliest thing she had ever known.

"Oh," cried Elizabeth, flushing

into her old-time beauty. "And you remembered."

Her husband put his arms about her.

"On the day after," he corrected her, smilingly. "No, I am not going to make any rash promises, dearest; you know my careless way of old; but through it all I have never forgotten to love my wife. Shall we begin again on the day after?"

But Elizabeth only smiled her wonderful rare smile and he knew then and forever how she loved him.—The Advocate.

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THE RIGHT NUMBER.

A teacher is giving a lecture to the members of her hygiene class, had cautioned them against eating anything hard, such as nuts, hard candy, etc. A small boy held up his hand.

"What's it, Sammy," she inquired.

"Say, did you ever see any of these her candy jaw-breakers," he asked.

"Yes, I believe so," said the teacher.

"Well, Willie here," indicating another boy in the class, "stood right in front of George's store on yesterday and et five of them right down."

"Ate," corrected the teacher.

"Aw, was it eight? I was thinking it was only five."—The Delineator for December.

THE CALL OF THE NATION.

There is a community of interests, needs and dangers that makes the call of our country exceedingly important. There is no geographical state lines running through the kingdom of God. States have common as well as a peculiar and diversified needs and interests. A man in one section of our country may have only one dominant idea, that of bread and in another section, the dominant idea may be business, yet their soul's needs are just the same. Without Christ and His gospel they are both eternally lost.

Tennessee has her part in the nation's weal or woe. No man can go outside of this state now without being probed with questions that not only embarrass, but show how closely we are related to the nation.

We have an area of territory covering 42,050 square miles, with a population approximating two and one-half millions of people.

Such a territory and such a body of people bear an important part in the destiny of our country. Every claim, civic or educational,

moral and spiritual, should concern us greatly. The part we take in State Missions will show how we feel in such matters. If our patriotic blood ever runs hot over any interest, it certainly should do so at the thought of making our state and country Christian in deed and in truth. Our country is no longer a speck on the map in the eyes of men. America is a world in embryo.—W. C. Golden.

FORWARDED.

One noon Charlie informed his parents that he felt too ill to return to school.

"Hadden't I better send for the doctor," asked his mother, hoping to test the genuineness of his illness.

"Oh, no, you don't need to," replied Charlie. "he'll be up pretty soon; I just stopped in his office on my way home and told him to come to see me!"—The Delineator for December.

MICA

AXLE GREASE

The Grease that / Stays On—
Never rubs off or gums

Mica Axle Grease forms an almost permanent coating of mica on the spindle and axle box. It is the ideal wagon lubricant. Sold by dealers everywhere, or write to the nearest agency of the Standard Oil Company (Incorporated)

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Founded 1826.

300 to 400 young men in attendance every day of every session for several years past!

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Write Today for our beautifully illustrated Stove Catalog No. 5144; a postal card will do. No style to select from. Don't buy until you get it.

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Heart Trouble from Childhood

"I suffered with my heart from girlhood. I could not sleep on left side. Eleven bottles of Dr. Miles' Heart Remedy removed all these troubles, and brought complete recovery."

MRS. H. C. CRUSE,

San Francisco, Calif. The life of the body is the blood. It runs on and on, carrying nourishment and gathering up impurities as long as life lasts—the heart makes it go. When the heart is weak it cannot do this, and dizzy spells, palpitation, short breath, indicate that it is doing its work imperfectly.

Dr. Miles' Heart Remedy strengthens the heart nerves and muscles, and restores normal action to the heart. The first bottle will benefit; if not, your druggist will return your money.



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Office, 903 Broadway, Kansas City, Mo.

Two Bullseyes.

Senator La Follette was talking about two corporations that had been attacking one another in the press.

"They both scored," he said. "They made me think of two prisoners in Atlanta, one of which had been convicted of stealing a watch and the other of stealing a cow."

"These two prisoners hated each other and as they passed one morning in the exercise yard, the cow stealer said with a sneer:

"What time is it?"

"Milkin' time," the watch stealer answered."—Boston Globe.

TOBACCO USING AND ITS CURE.

Nearly every user of tobacco knows that it injures him and that he ought to stop. Many are convinced that the time will come when they will discontinue its use, but they postpone doing so until a more convenient time, which more convenient time seems to be quite as indefinite as the words imply. The first of January each witnesses the "swearing off" of a number of tobacco users, who are determined that never again will they use tobacco, at least not for a year. This custom has become so prevalent that the first of January marks a large decrease in the sale of cigars, but by the first of the following month the most of those who "swore off" have resumed the use of tobacco.

The user of tobacco views his addiction in quite a different light from that in which the users of the drugs and liquors look upon theirs, as is natural, because a large number of the evils which accompany liquor and drug-using are absent in the case of tobacco-using. As far as the injury to health is concerned, there is nevertheless, ample reason why tobacco-users should call a halt, especially if they use tobacco in quantities exceeding the most moderate allowance. Drinkers and drug users receive much encouragement from their friends when the suggestion is made that they discontinue the use of these things. On the other hand, however, while the immediate friends and members of the family of a tobacco-user, seeing the ill-effects produced in his case, are likely to discourage him to discontinue the use of the weed, other people will often advise differently, it frequently happening that ladies will even assure smokers that they enjoy the odor of a good cigar.

Many users of tobacco, as we have said, realize in a half-hearted way that they ought to stop, but experience has doubtless shown the greater number that stopping the use of tobacco by mere effort of the will is attended by a good deal of inconvenience and that it is well nigh impossible; after trying it a while they become convinced that self-denial may be carried entirely too far; thus does human nature find many excuses for not doing what is disagreeable. This is the stage at which the tobacco user ought to apply to us, as all forms of tobacco using can be cured by the use of our remedies can be taken at home.

WHAT IS MEANT BY A CURE.

A person may be said to be cured of the tobacco addiction when he no longer craves tobacco, when there is no nervousness, restlessness, sleeplessness or other inconvenience caused by its discontinuance, but on the other hand the patient is eating and sleeping well and is comfortable without tobacco. The person who is cured cannot expect that tobacco will be made disagreeable to him and that he will not enjoy the odor of a good cigar, that he will ever be placed in a condition that the

idea of smoking will be distasteful. Our remedies to place a person in this condition, would have to eradicate the memory of the pleasant effects produced by tobacco in the past, as well as the desire, strong in some people, to imitate even the undesirable habits of their associates.

In considering the question of being cured of the tobacco addiction, the first thing for a person to do is to make up his mind whether or not he really desires to be cured. If he does, and is able to contemplate

WANTS OF THE WORLD.

MONUMENTS! AGENTS WANTED.
No capital invested. Can make \$50. to \$100. per month. We have over 800 agents. Write for our terms. Monument Co., 316 E. 3rd St., Stealing, Ill.

with equanimity the total discontinuance of the use of tobacco for all the ordinary smokers or the tobacco hewers. A cure can be obtained at home but it is more difficult of the tobacco addiction may be.

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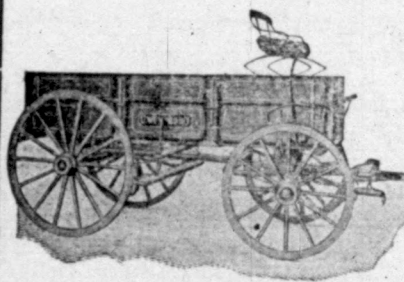
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